Outline of the Proposed Synopsis Entitled as

Literature and Social Conscience: An Analytical Study of Select Literary Works

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Researcher

Atram Balaji Buddhewad

Research Supervisor

Dr. Nitin Anbhule

Associate Professor of English,

Shri Datta ACS College, Hadgaon

S. R. T. M. University, Nanded

Research Center

School of Language, Literature and Culture Studies,

Swami Ramanand Teerth Marathwada University, Nanded

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Introduction

Literature is a powerful tool for social change. Literature is an account of society, and social activities are minutely represented through it. Literature is the mirror of society and voice for the voiceless. Philip Sidney (1554-1586), a renowned Elizabethan poet and critic says "Poetry is a mother of all knowledge."[1] Aristotle (384-322 BC), Greek philosopher, says three kinds of imitation is done by a poet, first, things as they were or are, Second, things as they are said or thought, and third, things as they ought to be. Aristotle's view on literature suggests that literature is a product of social outcomes. Literature is the product of particular social conditions which share the same prejudice, ideology, theme and motif. Social events inevitably reflect through literature. "English history is our nation's biography; its literature is its autobiography."[2]

Literature shapes society by rearranging social norms in new and more acceptable ways. Nora, a character in Henrik Ibsen's, (1828-1906) Norwegian playwright, *A Doll's House,* denies the traditional way of gender roles and becomes independent by throwing away structured ways of life. On the contrary, Jyoti in Vijay Tendulakar's, (1928-2008) Indian Playwright, *Kanyadaan* refuses to leave her husband and accepts the given life. These both plays show the social impact of surroundings on literature. Nora denies her husband for self recognition and Jyoti accepts the doom and maintains the social structure. The impact of Renaissance, swift from catholic to protestant, French revolution and the writing of Romantic periods gave individual self, whereas in India, the caste based social structure is not ready to accept the modern ideas of free human being at all levels.

The questions, art for art's sake or art for life shake has been discussed for a long time and debate continues. Many writers believe that art should please and many writers believe that art should please as well as instruct or teach. Literary writing of William Wordsworth (1770-1850) challenges the Neo-classical ideas about the diction and unity of action. Wordsworth chooses day to day life language against hard language and chooses characters from common life than the noble life. Charles Dickens (1812-1870) through his writings questions the government policies, war and capitalism. Dickens dealt upon social realism and talked about the

miserable conditions of the working class at the time when England was colonizing most parts of the world. George Bernard Shaw (1856-1950), wrote problem plays, like *Arms and the Man* in which Captain Bluntschil runs from the battle ground to save his life. The play shows the hypocrisy of the war. Shaw criticises the futility of war. D.H. Lawrence's works reflect the social alienation and affected manner of society. His works were always censored by the authorities by considering it as inappropriate for society.

George Orwell's (1903-1950) *Animal Farm (*1945) is a very harsh satire of the state of Russia. Even after the revolution, power and wealth is controlled by the new bourgeois and suffering of the working class is still continued. Orwell's Animal Farm was rejected by many publishers, because it was the direct challenge to the Russian government but Orwell got the book published, overthrowing the fear. His dystopian novel entitled *1984* (1949), is about totalitarianism, mass surveillance and repressive regimentation. The big brother, dictator, in the novel watches everything, controls everything. This futuristic novel gives a glimpse of modern ways of controlling the masses or working class. Orwell says "What I have most wanted to do throughout the past ten years is to make political writing into an art."[3] A writer must be aware about the political upheavals in his age.

U. R. Ananthamurthy's (1932-2004) novel Samaskara (1965) Challenges the caste discrimination. It criticises caste based alienation and blind faith in religion. The novel was originally written in Kannada and later translated into English by A. K. Ramanujan is remarkably path-breaking. *Samaskara* deals with the themes of Spiritual devotion and materialist pleasure hits back at traditional social norms of good and evil. Samaskara is viewed as one of the best works of the contemporary literary world.

View on Marathi Literature

Beginning of Marathi literature traces back to the *Leela Charitra* (13th Century), a biography of Chakradhar Swami, Pant, Writtern by Mahim Bhatt. In the early period of Marathi literature, saints were the major writers and their writing was religious and philosophical writings. Saint Dyaneswar and Saint Namdev were major poets of the 13th century. The impact of the Bhakti Movement can be seen in Namdev's writings. Saint Eknath (1533-1599), belongs to *Warkari sampraday*, a spiritual movement in Maharashtra, wrote against the caste system and

Superstitions. Saint Tukaram (1608-1650), one of the prominent figures in Marathi literature belongs to *Warkari Sampraday*. His writings questions Brahmanical authority over the religion, criticises religion that helps in spreading out superstitions and caste discrimination. A. H. Salunkhe, writer and critic, wrote a book on Saint Tukaram entitled *Vidrohi Tukaram* (1997) and called Tukaram as rebellious.

The contribution of Mahatma Jyotiba Phule (1827-1890) and Savitribai Phule (1831-1897) is very important in social reformation as well as in Marathi literature. The couple started schools irrespective of caste and communities. Their writings criticise religion which legitimises *varna* system and caste discrimination. Their writing became a weapon against inequalities and inspired millions of people to resist the caste system. Tarabai Shinde (1850-1910), a membar of *Satyashodhak Samaj*, a feminist activist and writer, protested against patriarchy and caste system. Her book *Stri Purush Tulana* (1982) (Comparision Between Men and Women) is considered as the first modern feminist textbook in India.

Krishnaji Keshav Damle (1866-1905) wrote poems under pen name Keshavasut. He wrote poems which is quite different to early poems in his age. It marks the modernity in Marathi literature. V. V. Shirvadkar (1912-199) is a well known Marathi poet and writer, popularly known by his pen name Kusumagraj. His writings show the influence of freedom struggle and ideology of Mahatma Ghandi. He is recipient of *Gyanpeeth* award, highest award in India for literary works. The poetry of B. S. Mardekar (1909-1956) brought a radical shift, discerning sensibility by employing a literary technique called stream of consciousness in Marathi literature. Arun Kolatkar (1932-2004) wrote both in Marathi and English. His poetic collection *Jejuri* (1974) is a modern work of literature reflecting the cross cultural issues.

Bhalachandra Nemade (1938), a prominent name in Marathi literature, published a magnum opus novel entitled *Kosala* (1963) (English translation *Cocoon*) in 1963. The main character of the novel Pandurang Sangavikar is an example of an anti-hero. Sangavikar in this novel is portrayed as a person belonging to an ordinary family. He does not change his image of a village boy and represents his generation. *Kosala* remains impactful on Marathi literature as it portrays life of ordinary people. Before this literary work, mostly literature was concerned with high life of elite people. Later on slow change with reference to simple life in literary writings in

Marathi took place. Namdeo Dhasala (1949-2014), an angry young poet, writer and part of the Dalit Panther movement, uses common language, which is often described as abusive in elite class, and expresses his anger on social structure and caste discrimination. Dhasal's poetry encourages youths to fight against unjust government policies and caste discrimination. Mahesh Elkunchwar (1939) uses the theme of alienation in many of his plays. He is considered as one of the most important playwrights in India. His work is critically acclaimed and path breaking from the old tradition of writings. Sadanand Deshamukh's *Barobas ()* explores the life of educated unemployed people in rural areas. It shares the miserable life of farmers in rural areas. It explores the problems faced by the farmers due to government negligence and low rate for agricultural products.

Social Reformation:

Social reformation means challenge to the inequalities, injustice and social issues. It is a struggle to gain justice for society. Social reforms challenge the policies and social structures which are based on social inequalities and discrimination.

Anti Caste, Class and Patriarchal writing in Maharashtra

Mahatma Phule and Dr. Ambedkar's legacy and struggle against inequality is continued through subsequent writings. The literature emerged in subsequent decades expresses outrage over shades of the existing caste system and discriminatory state policies. Anna Bhau Sathe (1920-1969) was influenced by communist ideology and the writings of Dr. Ambedkar. Sathe, born as a Dalit, suffers from social discrimination and untouchability. His set of work includes poetry, plays and a remarkable novel entitled *Fakira* which reflect his anguish against the unjust social traditions. Sathe is considered as a father of Dalit Literature. Baburao Bagul (1930-2008) is a poet and writer. His short stories share the accounts of harsh realities of society. Dalit Literature is anti caste literature written in vernacular languages. It expresses suffering and miserable conditions of Dalit and low caste communities. *Baluta* (1978) is the first Dalit autobiography written by Daya Pawar (1935-1996). *Baluta* became an inspiration for many other writers. After the publication of *Baluta* many Dalit and Adivasi shared their life by writing autobiographies. These autobiographies were expressions of suffering, poverty and social alienation on the ground of caste inequalities.

Thus, literature is an important art which influenced societal structure; it changed and also formed new norms which left an impact on upcoming generations. Literature for some was a pleasurable work and for some it was a medium of expression to their thousands years of exploitation and sufferings. Through writing downtrodden revolted against and freed themselves of mental slavery imposed by elites.

Thus, through this research topic debate will be formed around literature and its influence on society and reformation and how society impacted in formation of new trends in literary writing.

Review of Literature:

For the purpose of research Marathi literature is an essential part. *Seeking Begampura* by Gail Omvedt gives analysis of literary writings which helps to spread modern ideas of human libration. Writings of Mahatma Phule and Savitribai Phule marked the transformation in literature. Tarabai Shinde explains the conditions of women in patriarchal society. *A History of Marathi Literature* a book by Kusumavati Deshpane and M. V. Rajadhyaksha provides commentary on Marathi literature. To understand the importance of theory in literature, *The Norton Anthology of Theory and Criticism* is helpful. Dalit and tribal literature is helpful for the purpose of study.

Research Problem:

Literature is considered as art for art's sake, and many critical insights emphasize the aspects like language, form and structure of a literary work. On the contrary, literature influences ideas, beliefs, culture, education, value system and social behavior etc. Literature needs to be studied through the fundamental principles to comprehend its utilitarian perspective and apprehend the relevance between imagined realities and social realities.

Research Methodology:

The present research work undertakes to adopt literary discourse incorporating historical, critical, descriptive and analytical methods to engage the theoretical framework with existing social upliftment.

Hypothesis:

1. Literature influences society as an ideological apparatus and encourages to validate the social reformations.
2. Literature and its vital role in social reformation serve to formulate social conscience.
3. Literature helps to deconstruct the dominant cultural ethos and promote equality, human values and rights.

Aims and Objectives:

1. To study the influence of literary works in bringing out social reformation.
2. To undertake a survey of influential literary works reflecting human values and rights in literature.
3. To explore literary works as a form of narrative resistance and social interaction
4. To examine the mode of expressions and major shifts in social reformations in Maharashtra
5. To inquire the role of literature for prompting the emergence of social movements and to study its literary sources.
6. To offer detailed analysis of anti-caste ventures in literature.
7. To relocate the significance of discourse analysis in forming social equality.

Limitations of the Study:

The scope of the present research work is limited to English literature as well as the literature which is translated from Marathi into English. The research work will be predominantly undertaken to study the influence of literary works during the period of 1950 to 2000 and in the context of Maharashtra State.

Signification of the Research:

1. This research will help to understand the impact of literature on society as well as the impact of society on literature.
2. To understand the transition of literary writings.

Tentative Chapter Scheme

Chapter I: Introduction

This first chapter will briefly investigate the genesis of prominent literary works which triggered social reformative movements across the era. This chapter will also consider the many social and literary movements which have played an important role in social change.

Chapter II: Study of Literature in Shaping Social Reformations

Literature and social movement work together for social change. Therefore the second chapter will discuss the influence of movements on literary production as well as how literature triggered many social movements which have marked radical changes in society.

Chapter III: Contextual Analysis of Marxist and Neo-Marxist Perspectives

Literature is considered as a value neutral art. But modern theories prove that literature is loaded with ideologies. It propagates values beneficial for particular class, caste over

other societal groups. And through literature elite class forms consent of the people for their own profit.

Chapter IV: Anti-Caste Movements, Class Structures and Patriarchal Literature: An Overview

Literature has played an important role in annihilation of caste, class and patriarchy in society. These notions of discrimination have always been exhibited through literary works. This section of the research work will be extensively dealt upon such concepts of caste, class and patriarchy and the resilience imprinted through literature. This chapter will highlight anti-caste, class and patriarchal movements and its layers in literature.

Chapter V: Conclusion

The issues discussed in all chapters and their findings will be stated without any kind of manipulation.

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2. Hudson, William Henry. *An Outline History of English Literature.* Maple Press, 2016.
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Research Supervisor
Dr. Nitin Anbhule
Associate Professor of English,
Shri Datta ACS College, Hadgaon
S. R. T. M. University, Nanded

Researcher
Atram Balaji Buddhewad